

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY
DR. C. L. GOODSELL.

Subject: "The Carpenter's Son."

New York City.—Calvary Methodist Episcopal Church of Harlem, through the effectiveness of the pastor, the Rev. Dr. Charles L. Goodsell, is growing in an unparalleled way. Last February, as the result of revival services for the month of January, he broke all city church records by admitting 255 members. Sunday morning more than 350 were received into the church, and these, added to the fifty taken in at the January communion, make a total of more than 400 admissions as a result of four weeks of revival services. Dr. Goodsell gave this as the reason of the great ingathering: "There is no secret to it; any church can be stirred as ours has been if it is willing to pay the price. The price? It is consecration, prayer and hard work. All three are needed in about equal parts. Our magnificent congregation has been moved by prayer and in turn has moved others." The reception of the members into this church Sunday was a joyful event for the ministers and members, for it placed Calvary Church at the head of Methodism in point of membership. Calvary now has a few more than 2400 members on its roll. Since Dr. Goodsell has been at Calvary, twenty-one months, there has been a net gain of 1000 members, or about seventy-five per cent. Of these new members more than 600 came on probation. The church seats 2200 and every Sunday night all seats are filled early. At some of the special services many chairs had to be brought in and the altar space filled, and then scores could not find seats. Sunday there were five denominations represented by those who came by letter.

About 1500 persons took communion in the morning. Bishop E. G. Andrews, of Brooklyn; the Rev. Dr. Frank Mason North, of the City Mission, and Tract Society of New York City, and Mr. Williams, the assistant pastor, and officers of the church assisting. In the afternoon about 500 more were communed. In the evening Dr. Goodsell preached on "The Carpenter's Son." The text was from Matthew xiii:35: "Is this not the carpenter's son?" He said:

Out of the doorways of the poor come the men who make the world rich and God walks oftener in the narrow rooms and on the creaking stairs of the little cottages than in the wide, sounding halls of the rich with armor and pictures looking down. You have seen the home of Burns and Shakespeares; picture to yourself something as much poorer as these are meaner than the homes of the newly rich and you may call that the home of a carpenter in Nazareth. They will show you the place with votive offerings and garlands in it, but you will say, "So!" and walk out. Find a place where a carpenter is now making an ox bow or a poor man's table and it will be like what He knew, for the men of Nazareth are like all their kin in the East; they change not in a thousand years. I like to think that for thirty years Jesus knew the narrow ways of a laborer.

His trade He plied, a carpenter, and built doors, where folks come and go, unto this hour.

Not nothing but the hands which wrought their doors. Unbarred Death's gate by Love's high sacrifice—Tables whereon folks set their meat, and Heedless of Who was "Bread of Life" and gave Such food that whoso eateth hungereth not. And, in those little lanes of Nazareth, each man His holy feet would come and go. While He bore planks and beams, whose back must bear The cruel cross. And, then, at evening's fall, Resting from labor, with those patient feet Deep in white wood dust, and the long curled shreds Shorn by His plane—He would turn innocent eyes Gazing far past the sunset to that world He came from, and must go to; night to Him—

Nigh unto us, albeit we see it not, Whereof Life is the curtain, and mute Herald and Doorkeeper.

Nazareth was a town in which to talk with God. The great plain before it had felt His thunderous foot. There was Carmel, where Elijah talked with God, in plain sight. There was Jezreel of Ahab and Jezebel. There was Euphrat and Sennacherib. There was Tabor, lone and majestic, near at hand, and Hermon far to the north, cloud-capped and snow-peaked, while to the East, hidden behind a dozen miles of hill and dale, was the sea of Galilee—mother of sermon and of miracles. In Nazareth He found the illustrations which make so large a part of His sermons. There was a great day of toil and toils before Him, and here in the cool of the morning He must store up the reserve that will take Him on to awful noon at Jerusalem. It takes a great soul to bide his time—to get ready for a great act and be patient with the training and the slow step of the years. To live with God and in Him is the main thing after all. He walked those cliffs with no one to look at Him or wonder at Him—prayerful, masterful, patient.

There were ever a better example for ordinary people. It is good for the burning fever of life to look at Him. The world is too much with us soon and late. Our home life is low and sordid. We fret under it. There are too many little things to do. Too much of one and too little of outlook. What are we saying? Look at Him. Poverty? Yes. Toil? Yes. Did they who saw Him appreciate Him? We shall see; who was it said: "Is not this the carpenter's son?" and how did they say it? It was a taunt and a sneer. You know how He came to say, "A prophet is not without honor save in his own country."

The very men whose houses He had built were ready to stone Him to death. It has often been so. The men who have built the houses that the world's thought lives in today were most of them buried in ignominious graves. Very likely the men you serve may throw stones at you from the vineyard round where you put them, but it will be no new thing, so keep sweet about it. He could afford to wait. His carpenter bench would yet be holy because He worked at it, and the tools He handled would be held at the price of a king's ransom.

His is the gospel of the mechanic. He fitted Himself at a carpenter's bench to say, "Come unto Me all ye that labor and are heavy laden and I will give you rest." He had no sympathy either with the man who wants more work than he pays for or the man who wants more pay than he works for. I want you to see from this life that great deeds should go along with common life, making it sublime. When you read of the great economies that he to be practiced in the home of such men as Phelps and Alcott, Hawthorne and Emerson, you realize the advantage of plain living and high

thinking. There is too much high living and high thinking.

The struggle after a more surprising life than we can afford takes the strength out of us, and if we get it it takes the nerve for toil and self-denial, which are only other names for victory, away from us. Our impatience takes away our capacity and love for toil and we are miserable and useless. Be happy in a humble home. You will never have to live so cheaply as did Jesus.

Then make up your mind to work. Jesus the Carpenter taught us the dignity of toil. He made the saw and the plane as truly the ensign of a noble life as the fasces or the toga of the Roman. There is an evangel of toil. The shuttle and the loom, the saw and the reaper have a message which the world must be made to hear. The workers make money, but the strikers make it detestable. "My father wrought hither to and I work" was the challenge of the Christ to every indolent and careless soul. Virgil sings of men and arms, but the song of to-day is a song of men and tools. I have a Saviour who wrought the hot day through.

can talk with Him of quivering palm and throbbing limbs and a fainting heart and He will know.

You cannot imagine Him as making a poor point or allowing a bad knot in an important place. To meet your ideal, and that an ideal which He has founded by His own character, you will take nothing less than a honest attempt at a perfect product. The desire to slight one's work will lead to a compromise of character, and that will lead to the loss of the soul. It is the work but the spirit you put into it which makes the task ignoble or sublime. I would have every man step to his work to-morrow without dread or envy. I would have him feel that Jesus the Carpenter was the great model, and that if He could fit Himself for the conquest of the world at a carpenter's bench any laborer may feel himself surrounded with glorious hopes and his dingy little shop become the habitat of angels. Paul stitching tents thought out those wonderful chapters of spiritual logic which move the world. Carey, the shoemaker, thought out the plan of giving the Bible to the Hindoos. Morrison, the last-maker, gave the gospel to China. Burritt, the blacksmith, became the most learned workman of his day. Daily humble life lived on high levels—this is the happy possibility of common men.

What high discourse there must have been in that humble home when the day's work was over; what acts of affection, what mutual confidences and holy trust!

But He who made lintels for the doors of Nazareth set up also the gates of the eternal city of God. He who made humble houses for the common people of His native town, the Artificer of the eternal home of the soul. It was not a figure of His imagination when He pictures the unsafe foundation and the awful ruin of that insecure house. He had seen the torrent rush down the chalk cliffs of Nazareth and sweep away the houses of His fellow craftsmen. Small wonder that He looked upon that ruin from the standpoint of a careful builder. But when they derided him, the carpenter from His bench at Nazareth He went out to build for eternity. I want to ask you to give your contract for an eternal mansion to Jesus the Carpenter. As a wise master builder, He asks you to count the cost. Are you ready to build? Are you willing to pay for a good foundation and will the superstructure you rear be a sacred one? He will not countenance the ornaments that hide the lack of solid worth. He will have no part in the consummate fraud of a life that is built on the sand. He will not build with hay and stubble. If it were a house to sell it might be out of your sight, but he - me when I say it is the house you are to live in forever. If there is a flaw in it you will find it out. If when the rain's blow and the floods come it falls you will go down in the ruin. Yes, today a man gasps for breath said "I am almost ashamed to ask God to have mercy on me when I ignored Him for three score years," and you will feel the same. To leave you in old age to the mercy of the wintry blasts would be cruel, but the man who shirks in the building of his soul's tabernacle does that for himself. Only Jesus shows how to build for eternity. The old Romans were great builders of roads and bridges, and the old Egyptians were great builders of pyramids, but I want somebody who can build a house for the soul that will outlast pyramids and stars. No man save Jesus can have my contract.

Power of Sacrifice.

John Henry, while a divinity student, went through a tempest that most daring seamen - not dare face, and brought ashore seven sailors from a wrecked boat. The strain was such that, though he lived to finish his studies, he had scarcely taken up the work of a parish when death summoned him away. The crowds that came to his funeral were so large that the window of the church was removed and a platform erected where those within the church and the masses of humanity without could hear the words of Lord Chalmers.

Kneel in your closet and say, "O God! I have not known Thee; deign to reveal Thyself to me; teach me to love and obey Thee; by all Thy goodness, oh, forgive my wanderings; and let me feel the tranquility of a life hid in Thy blessedness." Such petitions will not be unheard, nor fail to bring down answers of growing fulfillment.—William Alger.

It takes as much grace to make a saint out of a Pharisee as it does to make one out of a publican.

A Curved Ball.

Many boys do not understand why a ball may be made to curve in its flight. Here is the explanation: When a ball is thrown it is retarded in its forward motion by the resistance of the air, which exerts a pressure not only on the face of the ball, but a resisting force on its sides by friction. If the ball be simply thrown forward the friction of the air will be equal on each side of it; but, if one side be made to move faster than the other, that is, if the ball be made to rotate on its own axis so as to increase the lateral friction, the natural result is a curve in the direction of the side on which its motion has been retarded. That is the philosophy of a "curved ball."

Wonderful.

Dashaway—Do you love that girl as much as you think you do?

Clevertown—Why, old man, I love her almost as much as she thinks I do.—Life.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS
FOR MARCH 18.

Review of the Lessons for the First Quarter—Read Luke vi. 17-35—Golden Text, Matt. ix. 23—Topic: Christ's Spiritual Kingdom—The Summaries.

Lesson I. Topic: The Saviour revealed to man. Place: Bethlehem of Judea, six miles south of Jerusalem. See Micah 5, 2. God so ordered events that through natural causes Joseph and Mary were led at just the right time, from Nazareth to Bethlehem. The angel of the Lord appeared to the shepherds. "Unto you is born"—unto the Jews, unto all people: "a Saviour"—a deliverer: "which is Christ"—the anointed One, and as such our Prophet, Priest and King; "the Lord"—this child is Jehovah Himself. The shepherds hastened to Bethlehem and found the babe according to the angel's words.

II. Topic: Man seeking the Saviour. Place: Bethlehem. Wise men, led by a star, come from the East to Jerusalem; inquire for the King of the Jews; they are come to worship Him; Herod is troubled; calls chief priests and scribes and asks where Christ should be born; they say, in Bethlehem; Herod sends the wise men to Bethlehem, asking them to bring him word again; they go, again led by the star, and gifts are presented. The wise men return to their own country without consulting Herod.

III. Topic: The boy Jesus a pattern for youth. Place: Nazareth and Jerusalem. Jesus grew and became strong like other children. At the age of twelve He went with His parents to the feast of the Passover. When they started on the return trip the child is left behind; found in the temple with the doctors of the law, asking and answering questions; all were astonished; His parents gently reprove Him; He tells them He must be about "His Father's business;" returns with them to Nazareth.

IV. Topic: Christ's preparation for His life work. Place: Jesus was baptized at the Jordan, called Bethsaida. John preached in the wilderness; baptized in Jordan; preached repentance; insisted that they bring forth fruits unto repentance; different classes came to him; a thorough reformation required of all; pointed to the Messiah. Jesus goes from Nazareth, in Galilee, to the Jordan, to be baptized of John. John shrinks from such a step; Jesus urges it; is baptized; the heavens are opened; the Spirit descends like a dove upon Him; a voice from heaven: "Thou art My beloved Son."

V. Topic: A study of Christ's temptation. Place: Mount Quarantania, a short distance northwest of Jericho. Jesus in the wilderness; fasts forty days and forty nights; afterward an hungered; tempter came to Him; asks Him to prove that He is the Son of God by turning stones into bread; Jesus defeats him by quoting Scripture. Satan then asked Him to cast Himself down from the pinnacle of the temple; and again he promised Jesus all the kingdoms of the world if He would fall down and worship him. Jesus resisted Satan and angels came.

VI. Topic: Laws of soul-winning. Place: Near Capernaum, on the Sea of Galilee. Jesus walking by the Sea of Galilee; the people pressed upon Him; He entered into Peter's boat and taught them while they stood on the land; commanded Simon to "launch out into the deep" for a draught; Simon said they had toiled all night and caught nothing, but he obeyed Christ's word; a great multitude of fishes incised; the net was breaking, and Peter beckoned to James and John to come to their assistance; both ships were filled until they began to sink; the disciples were astonished at the miracle. They left all and followed Christ.

VII. Topic: Jesus the great Physician. Place: Capernaum. Jesus is in the synagogue on the Sabbath day. Teaches the people; they are astonished at His doctrine; an unclean spirit cries out; Jesus casts him out; fame spread abroad; at Peter's house; mother-in-law healed; when the sun was down the diseased and those possessed with devils were brought to Him, and He healed them all and cast out the devils.

VIII. Topic: Jesus' power to forgive sins. Place: Capernaum. Jesus is probably at Peter's house; a great crowd at the door; a paralytic brought and carried to the roof; the roof torn up; the bed let down; Jesus saw their faith; "Thy sins be forgiven thee;" the scribes reason: He speaketh blasphemy; Jesus answers: "Why sayest thou thus? It is easier to say, 'Thy sins be forgiven thee;' the cure; the people amazed. They glorify God, saying, "We never saw it on this fashion." They saw that none but God could perform such a wonderful cure and they were filled with reverence and fear. The divinity of our Lord is here fully established.

IX. Topic: The Bible secret of the blessed life. Place: The "Horns of Hattin" near the Sea of Galilee. He taught the disciples and the multitudes. Who are blessed? The poor in spirit; the mourners; the meek; the hungry and thirsty; the merciful; the pure in heart; the peace-makers; those persecuted for righteousness' sake. The promises made are all rich and full and sure. True Christians are the salt of the earth and the light of the world.

X. Topic: Christian conduct—a study of the new life. Place: Same as last lesson. Christ gave instruction concerning oaths. All profane swearing is prohibited, but such oaths as are required by a civil magistrate are not included—judicial oaths ought not to be called "swearing." Christians are not to retaliate, but are to be controlled by the law of love. It is also gloriously possible for Christians to be perfected in love. Jesus commands us to love God with all the heart and our neighbor as ourself.

Cardinal Gibbons in Wrong Coat.

Had Secretary Bonaparte been a smaller man Cardinal Gibbons probably would have worn his overcoat from Ford's Opera House to his residence, on Charles street, Friday.

Both were attending the Santa Claus party given the orphans by the Knights of Columbus. Cardinal Gibbons was the first notable to arrive and went to the box reserved for him. His coat was hung on the rack. Mr. Bonaparte came in soon afterward and his box was next to the Cardinal's. Some one took the Secretary's coat and placed it on the same rack.

The Cardinal was the first to go, and those who sought his coat took a chance on a handsome black garment with heavy silk lining. It was taken to the Cardinal and held for him. Not fitting his form as he thought his own coat should, the Cardinal looked it over and saw that it was not his.—Baltimore Sun.

Nations, like individuals, are powerful in the degree that they command the sympathies of their neighbors.

One Told by Fitzgerald.

Ex-Congressman Fitzgerald of Boston, who passed the summer at Old Orchard, told this story of the clam-bake of the Redberry club, held at Pine Point late in August:

A chaplain had been called upon to officiate for the regular clergyman in congress early in the term. The minister was about to conclude his prayer, and reverent silence pervaded the big chamber, when the members were startled to hear the following sentence drop from the lips of the chaplain: "May corruption and sin in every form be as far from every member of this body as Thou art, O Lord!"

It was several seconds before the members fully grasped the meaning of the clergyman's prayer, and when it did it was unanimously in favor of having another substitute when the regular chaplain was unable to attend.

A feature of our iron and steel trade during recent weeks has been the reappearance of the United States as a buyer, on a scale sufficiently large to be noticeable. These orders are the outcome of the extraordinary activity of the American trade, says Engineering, the demand being so great that the country's own mills are unequal to it.

The United States now buys more diamonds yearly than any other nation, states the Boston Transcript. This is interesting, and possibly due to the fact that a larger proportion of our youthful male population feels the necessity of becoming engaged with a real diamond engagement ring.

SAVED FROM CATARRH OF LUNGS SO COMMON IN WINTER BY TAKING PE-RU-NA.

Sore Throat Develops Into Bronchitis.

Mrs. Addie Harding, 121 W. Brighton Ave., Syracuse, N. Y., writes: "I have been a user of Peruna for the past twelve years. With me it is a sure preventive of colds and many other ills."

"Two or three times a year I am



Mrs. Virginia Caviana.

Chronic Catarrh of Throat and Lungs.

Mrs. Virginia Caviana, room 32, Cambridge Block, Portland, Ore., writes:

"I was a sufferer with catarrh of the throat and lungs for a long time before Peruna was recommended to me. I gave it a trial, although I thought at the time it would be just like other medicines and do me no good. I was pleased to find that my improvement began in less than two weeks and continued until I was entirely well. I gained nearly 15 pounds, have a splendid appetite and am grateful for what your medicine has done for me."

troubled with my throat, a kind of raw feeling, turning to bronchitis. I have had the services of my physician in each case. Two years ago, when I felt well coming I tried Peruna to check it, and to my delight was not troubled with the smothered and choking feeling and never have been since. I can check it every time with Peruna."

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Here's a pointer on getting more baking to the dollar from your flour. Use **Good Luck** baking powder, which raises the dough better, insures light, crisp baking, and develops all the nutrition of the flour. No chance of spoilage. A batch of baking with **Good Luck** baking powder, for you can always depend on its strength. You know just how much raising power there is to a spoonful—no guesswork, no soggy dough, no wasted flour.

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A bad man is far less dangerous than a cunning one.

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WINE OF CARDUI

"I suffered so dreadfully I just thought I could not live," writes Mrs. John Short of Florence, Ala., "and was in the infirmary for three months, on account of female troubles. I took Cardui, and it certainly has been of great benefit to me. I am still taking it and am getting along fine. I am able to do my housework and go visiting. I can't express my thanks for your advice and medicine." Of great curative power. Mrs. John Short over all derangements of the womanly functions.

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